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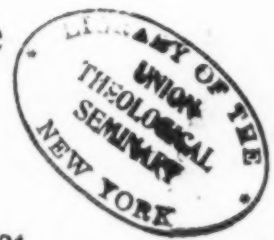
S. Parkes Cadman

By Joseph Fort Newton

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Convention

Ministers Outside the
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JUL 11 1921



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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Pittsburgh Ministers Not For Sale

THE Pittsburgh Ministerial Association has issued a sharp and well deserved rebuke to the Employers' Association of their city for its interference with the Y. W. C. A. financial campaign, and its threat of withdrawing money support from the Federal Council of Churches on account of the latter's "social creed." Declaring that the church must guard its freedom to declare the Christian teaching without dictation from the outside, and recognizing that there is room for diversity of opinion, the ministers say: "We the Pittsburgh Ministerial Union resent this attempt of a commercial organization to prescribe limits within which alone the church and other religious organizations may move; we reaffirm the right and duty of the church to proclaim the whole truth of Christ as revealed in the Scriptures and as applied under the Holy Spirit to every relationship in life; we deny to any political, commercial, industrial or any other group or agency the right to set any restrictions on the freedom of the Christian church or its agencies to apply the spirit and standards of the kingdom of God to the whole of life; we declare it our solemn duty and purpose to defend this liberty of the gospel." Recently when Bishop Williams of the Episcopal diocese of Michigan offered his resignation because of criticism of his social message, the diocesan convention passed the following resolution in refusing it: "Resolved, that this convention desires to go on record as standing unqualifiedly for the American right to free speech on the part of the bishop and clergy, regardless of our respective and individual points of view, believing with confidence in the ultimate power of the gospel of Christ, and desiring only that that shall prevail in all phases of our modern life." There is an ineradicable conscience in the

Christian church that will rebuke, in its own good time, all attempts to throttle its mission.

Is Education a Help or a Handicap?

A WIDESPREAD impression has been created by propagandists that educated ministers are not efficient. Especially is it said of university trained men that they are not evangelistic. During the past year a committee of the Northern Baptist Convention has been investigating schools and colleges not only for heresy, but for efficiency. The facts they discovered with regard to University of Chicago minister graduates showed that these are strongly evangelistic. By ninety-two ministers investigated, 11,000 people had been baptized in five years. These same men had added about 11,000 other people to their churches in the five years, making a total of 22,000. Their churches had averaged two thousand dollars a year each for the various denominational benevolences and missions. At the same time the men from a popular short course institution of premillennarian views were investigated. These had averaged only five baptisms per annum through five years. They had failed in the very thing in which they have been popularly supposed to be very efficient. These under-trained men raised only \$200 per year on the average for the various benevolences. Facts like these have been gathered in great abundance by the Baptist committee. No one can ever tell the committee again that they must look to short-course men for the building of strong spiritual churches with the missionary outlook. They know it is not happening that way. Meanwhile thoughtful people know that young people are pouring out of the universities by the thousand to take their places in various towns and cities where they will reside. These

young people can be held for the church only by pastors and leaders who understand the university culture. So long as a denomination has an undersupply of ministers of the best culture, it must expect to leak at the top, losing its people to other denominations that really do believe in an educated ministry.

Shall America Allow the Annihilation of Armenia?

THE French are withdrawing from Cilicia and leaving to the mercy of the Turks the Armenian population whom they used as soldiers in the fight on the Turks and in occupation of the country. The Turks declare they will rebuild their ruined mosques with the skulls of Armenians. There is no refuge for them except to retreat with the retreating army into French Syria, and that the army officials refuse to permit. They are destitute and there is no place to go. Unless there is intervention from some strong outside power or powers, they are condemned to the same awful massacre as has been suffered by their million martyred compatriots. Kemal Pasha has given no securities for the Armenians under his control, and the great powers stand to deliver them over to his tender mercies as a result of their quarrel with Greece. The American Committee on Near East Relief has gathered from the American people more than \$60,000,000 and with it saved not less than a million lives, but continued warfare has created starvation faster than they have been able to save its victims. The charity of our Christians will not keep up with the savagery of the Turk, and the political chicanery of the powers that control the destinies of the near east. The time has come when palliation will not suffice. Christian America must take some steps to stop the flow of blood. It is within the power of our government. All the world knows we have no territorial ambitions and that our interference would be on behalf of humanity alone. If we could send millions to save Europe from the civilized Prussian, cannot we do something effective in the same vicarious way to save long-suffering Armenia from the hand of savage Turks? What curious distemper has seized us that the cry of women and children so little appeals to our governmental power?

The Tumultuous Minority

THE theological conservative, impotent by reasons of his meager numbers in many of the great religious conventions of America, seeks to make himself felt by sheer weight of noise. He knows that this embarrasses men of fine sensibilities and leads them to seek compromises. Among the Disciples for many years a small minority has secured concessions through sheer force of lung power. Distributed in the galleries as on football bleachers, they cheer their champions on. The Baptists have for two years been embarrassed by such a noisy contingent. The consideration of the adoption of a creed at Des Moines, presumably an intellectual exercise, was not very different in spirit from the psychology of the

crowd that yelled for some hours, "Great is Diana of the Ephesians." Without doubt the fear of unfavorable publicity on account of this noisy contingent led the Baptist leaders of decent feeling to do things which would not otherwise have been done. This tumultuous minority is always demanding special parliamentary privileges not found in the rules of order of any parliamentary body. With cries of "steam-roller" they frighten the chairman. The only truly orderly national convention of religious bodies are those where long ago it was realized that there can be no justice and no real peace save as these ideals are realized through law and order. A Methodist General Conference would not hesitate to deal drastically with any one who sought to arouse a tumult. Government by means of a cheering squad would be an absurd suggestion in a Presbyterian General Assembly. Nurses who take care of tiny babies in the hospitals know that they are not to run to the creche every time the infant raises a shout. Such treatment spoils babies. Chairmen of national church conventions have only to deny the wailing infants of reactionism their demands to make good children out of them, and introduce an era of decent parliamentary practice and genuine religious feeling.

Cities Find Out About Themselves

ALL over the country the city survey idea is taking hold. City mission organizations and church federations have been gathering statistics. Des Moines, Ia., has been finding out about herself. She discovers that Methodists pay the smallest average salary to ministers, \$1,890, while Congregationalists pay the largest, \$4,266. In between are Disciples, \$2,170; Baptists, \$2,348; and Presbyterians, \$2,427. When these figures are given proper publicity in the city they should serve to shame Methodists and Disciples into more generous giving, especially in view of the fact that both denominations are particularly strong in Des Moines. The Baptists are the body second in importance among the Protestant forces of Rochester, N. Y. This rapidly growing city has increased from 162,608 in 1900 to 295,750 in 1920. Meanwhile immigrants have poured in and metropolitan conditions have come to obtain. The Baptist Sunday school attendance in 1901 was 3,676, while in 1920 it was 3,417. Only three years ago it had declined to 2,907. This in spite of the fact that the church membership has increased from 5,251 to 7,995 in the same period. The Baptist Young People's Union now has an average attendance of 256 in the whole city, a little over one half the figures of twenty years ago. The failure of the churches to grip young people is seen in the statistics which show that the Baptist churches have in their membership 33 per cent men, 56 per cent women, 6 per cent girls and 5 per cent boys. Eleven per cent of boys and girls in a church membership indicates a condition far from healthy. Such statistics as these are being gathered all over the country on a large number of subjects. Sometimes the statistics-makers are not very careful, as when they show 10,000 unchurched Disciples in Des Moines, and similar statistics for other denominations. Just in proportion as these statistics are truly scientific

they will aid the churches to that careful understanding of their problem which will command the respect of intelligent community leaders.

Psycho-Analysis and Hell-Fire Preaching

PSYCHO-ANALYSIS is the latest fad among the sciences. Without discussing here its merits or its demerits it is interesting to consider one particular in which the psycho-analyst and the old-fashioned evangelical preacher agree. It pays to give attention to one's sins. The psycho-analyst says that so long as perverted desires are concealed in the bottom of our minds and half-forgotten, they constitute a continual moral menace to us. If they are brought out into the light of day and given their just sentence, they will soon be robbed of their power. The old-fashioned preacher thought that it was worth while to preach against sin. Sinners in the past were made to tremble in the presence of an angry God. Too many modern preachers have thought that a true and adequate psychology of virtue lay in directing the thoughts toward the beautiful. Without knowing it, many of these modernists have practiced Christian Science on sin, if not by denying its existence, then by completely ignoring it as a factor in individual and social life. The older evangelical preacher made the starting point of all his work the arousal of the conscience of his hearers. Without the sense of sin there could be no repentance and no forgiveness. The doctrine of hell-fire was perhaps his best method of making vivid his aversion for the sins which he described. The old forms of speech are, of course, no longer usable, nor indeed the older concepts of the nature of punishment, but it is forever true that the approach to the soul's deepest problems is only along the pathway of an honest facing of the sinfulness of the perverted instincts and desires.

Victory for the Clothing Workers

AFTER a combined strike and lockout lasting several months the New York clothing workers seem to have won for the new and better order in industrial relations. The Amalgamated Garment Workers, under the enlightened leadership of such men as Sydney Hillman, have brought a new order of things into their industry. In Chicago, Rochester and other garment making centers they have inaugurated a form of shop representation, a wage board and a scientific method of insuring production on the part of the workers and of economy on the part of the management. This plan also prohibits profiteering and thus gives an incentive to increased efficiency in the shops, for it is no use to demand that the workers produce more unless there is some assurance that they will share in the increased profits of production. The New York garment makers are neither organized nor homogeneous and there was a spasmodic movement to lock out the organized workers and force them back to the sweat shop conditions from which their organizations had lifted them. The overplus of made-up goods on hand through the post-

war slump fortified them for the war; they preferred to hold up prices on goods on hand to selling on a small margin and continuing production. After many months the workers, with hungry days behind them and the help of many sympathizers who could give more of sympathy than of bread and butter, have won. New contracts are being signed up in which the employees accept the current reduction in wage, maintain their unions and retain the boards of wage adjustment. Many will remember the great Chicago strike that put the garment making trades here on this basis of a scientific wage adjustment with labor representation, and they know too of the satisfaction both employers and employees find in it. It offers a way of peace to all industry.

Can a Denomination Be Bribed?

A MILLION and a half dollars is a neat sum of money to be offered by one individual to the treasury of a missionary society of a Christian denomination. When one reflects upon the vast labor to which the churches art put in collecting the funds needed for their expansion work at home and abroad, it is a thrilling moment when a church organization falls upon the opportunity of getting in one lump from a single source a sum greater than its entire receipts from all other sources combined. Visions of immense service rise up before the minds of the strenuous solicitors as they contemplate the work that can be done by means of such a donation.

Denominational ambition and pride leap at the opportunity, and a natural sense of gratitude to the generous proposer of the gift releases impulses which easily override the counsel of those who would calmly examine any terms or conditions on which the money is to pass into the administrative control of the organization. After all, it is not polite to look into a gift horse's mouth, and something like a feeling of ungraciousness arises in an eager, aggressive body, such as a Christian denomination is, when it is proposed to debate the conditions attaching to a generous act of so great magnitude. And even if a furtive examination of the conditions is made, the sum of money offered is so bulky and objective a thing and its power for good is so indisputable that any scruples arising out of the conditions attached to it are likely to seem at the moment pale and super-refined and academic in comparison.

This, no doubt, is the psychology that explains the act of the Northern Baptist Convention in voting by about three to two to accept the gift of an anonymous donor to the home missions society who affixed to his gift a creedal statement, presumably of his own writing, as a condition of its acceptance by the society. Yet those who believe in the unescapable power and the transcendent authority of moral considerations, can hardly doubt that when once the first flood of enthusiasm at the prospect opened up by this unprecedented gift has ebbed out, the

conscience of the Baptist body will reassert itself and the denomination will see that in accepting the gift, it sacrificed infinitely more than it can possibly hope to gain. Whatever casuistical apologetic may be brought forward to justify denominational ambition and pride in an hour when the practical and sectarian imagination is kindled with a flame that seems irresistibly to devour all doubts and scruples, the moral imagination will be kindled into another sort of flame in its own due time. The day of euphemism and casuistry is short, the day of reality and truth is long. And Baptists, than whom there is no group of Christian people more discerning of naked moral values, will some day wake up to the stark and vulgar fact that they allowed their denomination to be bribed, to be bribed for a sum of money whose very magnitude eclipsed those moral considerations which, had the amount offered been sufficiently less, would have brought hot words to their lips wherewith to spurn the donor's proposal.

With Baptists the creed-making business was historically abandoned with the passing of the New Hampshire and Philadelphia confessions of faith. They have built up within their great body a conscience on the point of the sufficiency of the New Testament as a rule of faith and practice, leaving to individual souls the right of interpretation of the Scriptures under the guidance of the Spirit of God. The cardinal, the fundamental principle of Baptists has come to be loyal obedience to Jesus Christ. Backed historically by their great doctrines of the soul's direct access to God, and of liberty of conscience, the use of a human creed came inevitably to be a stumbling block and an impertinence in the path of progress and in the free unfolding of spiritual experience. For nearly a century it has been a Baptist boast that they were untrammelled by any formulation of man, and bound only by the authority of Christ and the inspired Scripture. This position has been held by all schools and wings of Baptist thought, conservative and liberal, in north and south alike. It is of the very genius of Baptist conviction that in the will of Christ as revealed in the New Testament the church possesses all that is needed for its unity, its progress and its discipline, without any human authoritative supplementation.

The action of the Des Moines convention in accepting a creedal formulation as a canon to which the home missionary organization must be bound in the administration of its work is a direct violation of Baptist history and genius. That the Baptist denomination possesses the right in good conscience to reverse its historic contention and to change its conviction goes without saying. But the Des Moines convention cannot convince the judging world, nor even the Baptist denomination, that the acceptance of the rich man's creed was an act of "good conscience" in pursuance of a deliberate policy to reverse denominational history and to erect new standards. The historic genius of a great denomination is not changed over night. The simple truth is that the convention, led perhaps by secretarial ambition, backed by denominational pride, was dazzled by the shining dollars, a million and a half of them, and sold its historic birthright, and now

stands, with its overflowing treasury, in an even less enviable position than guileless Esau who sold his for only a mess of pottage.

Does anyone suppose that the creedal condition would have been accepted had it been tied to a gift of \$100,000? Or if peradventure that sum may seem large enough to create a situation of moral overstrain, does anyone suppose that the donor of \$1,000 could have induced the convention to accept his creed with his gift? There is not a Baptist with any degree of sensitiveness to the historic Baptist genius who will say so. But why will a Christian body juggle with its convictions when the price is a million and a half, and stand fast upon its principles when the price is only \$1000? Does a Christian denomination, too, have its price? Here, alas, is fuel upon which the flame of cynicism is sure to feed.

It will be said, perhaps, that the creed is an innocuous one, that its items are evangelical truisms. But this, even if true, is beside the point. The problem which its acceptance creates is a problem of principle, not of mere fact. What is to prevent another rich man coming along with another gift, and another creedal statement of conditions, in the main identical with this, but differing in its inclusion of one or two points not so obviously catholic but more theological? He will surely be followed by another and another. Here is the devil's device for creating schism and for bringing reproach on the church. There is no end to the process of such a method of creed-making, and no end to the heart-burnings and hypocrisies and alienations that result from it.

But the fact is that the creedal statement which this Baptist convention accepted is far from unambiguous. Every section of it carries its own antinomies. The terms used—"inspiration and authority of the Scriptures," "deity of Jesus," "incarnation," "atoning death," "bodily resurrection," "personal, visible return," "evangelization of the world"—are the very battle-ground of two world views, one of which—and no doubt the traditional one—the unsophisticated donor holds. Men of the modern mind subscribe to the same words as do men of the traditional mind, but the two types of mind invest the words with meanings that are so far apart as to be almost incommensurable. Now by what standards are the administrators of this fund to interpret the theological items to which their right to administer it is tied up? Will they make a broad interpretation? Or will they adopt the method of strict construction, striving to find and to follow out the exact meaning which their author conceived his words to have? If the first, it is clear that the author's purpose is defeated. He will be dealt with falsely, treacherously, by the agency to which he has entrusted his gift. The hypocrisy into which such a duty inevitably forces a church body lays a fatal blight upon pure and undefiled religion. If the second, the denomination consents to mortgage the future, to tie the mind of its missionaries for generations with a cord fashioned and bound by a dead hand. A creed like this never can be revised. Yet any creed must be in time revised. The whole history of creed-making indicates that no group of theologians, calmly and with infinite pains, could write a creed that needed no revision.

What reason is there to believe that this rich layman, untrained in systematic thinking can do so? Indeed there is a positively ludicrous reason for not believing it, for we are told that while the convention was actually engaged in debating the acceptance of the gift the agents of the author-donor were compelled to announce a revision dictated by the author himself! It is astounding that the deputies of an intelligent, free-spirited denomination, after the bitter lessons of three centuries of Protestant creed-making, could consent to such a transaction.

More serious yet are the evident implications of a particular one of the items of the creed, the last one. The author-donor sets it down as something worth saying, that the beneficiaries of his fund must hold that the chief business of Baptist churches is "the evangelization of the world." Here is an innocent enough looking statement, to which any good Christian, traditional or modern in his point of view, will heartily subscribe. Crack it open, however, and in the mind of its author it manifestly is intended to rule out that social interpretation and application of Christianity to which men of modern insight and passion are becoming increasingly devoted,

Anyone can hear the deep breathing of the son of Senegambia in this woodpile. Theological conservatism? Yes. The premillennial doctrine of Christ's return? Yes. But neither of these purposes is so clearly betrayed as the author's purpose to put a clamp on the preaching of the social gospel. This is but another case of a widespread movement of certain men of great wealth to subsidize into subserviency the organized activities of the Christian religion in protection of their interests and privileges against the preaching of social justice and a new day of economic brotherhood. The clock has struck the hour for the church to put a stop to its own participation in their covert and sinister designs.

The egotism of a layman who so magnifies the character of his generosity that he imagines he can coerce or bribe into silence and servility a mighty denomination of intelligent and devoted Christians should have been met with Dr. Fosdick's defiant declaration of independence: Before High God, not for sale! If a church wants a creed, let it make it. Let it go about it democratically. Let the creed be the church's own, calmly and deliberately wrought out, not a creed devised for it by an unknown layman who purchases for it with money a prestige which he could never hope it might gain on its own inherent merits. And if certain rich churchmen wish to endow a creed of their own let them go about it honorably, that is, independently, instead of forcing their creed upon a million or more donors to church treasuries whose gifts are gladly made in full trust of the future and of the Spirit of God.

The church of Christ today faces no peril more serious than that inherent in the wealth of its own rich members. In industry, in all aspects of the social reformation now going on, in the realm of faith and of the church's message, the man of wealth must be taught that the Christian church, like its Lord, is no respecter of persons, and that those who put great sums into the treasury may rightly demand no privilege in the kingdom that is denied to the widow who casts in her mite and her all.

A Great Man's Wife

A Parable of Safed the Sage

THERE came unto me a woman whom I knew not. And she was of sharp nose and sour visage. And she was unmarried, and I was not sorry for that, but rather glad that some man had Missed her. And she said:

The servants of God are at ease in Zion. Therefore do the ways of Zion mourn, and the spirits of her people languish, while her shepherds say, A little more sleep, a little more slumber, a little more folding of the hands to sleep.

Now while she thus spake, I was getting on my Protective Coloring, for I thought she could have nothing on me. For among my redeeming vices is this, that I rise early, and my worst enemy hath never called me a Sluggard.

And she inquired of me, saying, At what hour of the clock dost thou arise, and read thy Bible, and call upon the name of God, and begin the work of the day?

And I said, When the clock striketh Six, then do I arise, and for the next Sixteen Hours I am on the job.

And I thought that would hold her, but I had another think coming.

For she had stocked herself with Ancient and Modern Instances, that no man might glory in her sight.

And she said, The sainted John Wesley rose every morning at four, and he meditated and prayed, and gat him to his work.

And I answered her, saying, If I had a wife like unto the wife of the sainted John Wesley, then would I sit up and work all Night.

And she was offended at that saying, and she departed.

But she ought to have been thankful that I did not tell her what I would have done had she been my wife.

Now I considered that the wife of the sainted John Wesley was in her own uncomfortable way a means of grace unto her husband; for had he not had a wife who was a shrew, he might have settled down and enjoyed the Comforts of home; but he went bravely forth and did a great man's work, and did it nobly.

I have known brave men, who in the hour of danger went forth nobly to the battlefield, and some of them did it with tearful memories of the Girl they Left Behind Them. But there were others.

And I know some women who left behind them the Comforts of home and the joys of their husbands' companionship, and who nursed Wounded Soldiers; and I know that some of them Camouflaged with their patriotism a very considerable willingness to be relieved of the Monotony of Home Cares. And I know that there were men who listened for the announcement of Zero Hour with the peaceful assurance that if anything happened that would turn the column rules of the Home Paper, it would have the incidental advantage of relieving a strained Domestic Situation.

And when I consider the ways in which a woman can help a man, I am glad that I married Keturah, and not the wife of the sainted John Wesley.

S. Parkes Cadman

Seventh Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

IN writing about Dr. Cadman, even if one shares his breadth of sympathy, one craves something of his rare gift of insight and characterization; the more because he is so baffling to all analysis. He admires widely, and with catholic appreciation; he can praise both Lacordaire and Gipsy Smith, and is as much at home with Newman as with Wesley. At once generous and discerning, dynamic and gentle, he is so many-sided, so fertile, so amazing in his activities, and withal so human and lovable, that he puzzles any artist because he is so unlike any model. The spaciousness and majesty of his thought, the swiftness and felicity of his delivery, the enchantment of his personality, leave one with a sense of dismay. Some years ago an English friend, having heard Dr. Cadman at Whitefield's in the morning and Dr. Gunsaulus at the City Temple in the evening, confided to me his impressions:

Two of your prophets held central citadels in "ye olde London town" today, much to our edification. They differ as much from each other in type as do the men whose pulpits they occupied, Horne and Campbell; but both are princes of the invisible. Cadman is not an impressive figure in the pulpit—until he begins to speak. Then the whole man lights up. His voice has some unusual tone qualities and rare carrying power. Sturdy, broad of shoulder, with close-cropped brown hair touched with gray, he is as decisive in movement as he is direct in speech. He speaks, through his whole personality, of energy and intellect. His closely knit argument, his still more closely knit sentences, finely phrased but delivered with passionate rapidity, overwhelm by the power of reason at white heat. An excerpt is like an amputation. A note directly opposite, but not opposed, is struck by Gunsaulus, who is an impressionist artist in words, relying more on illustration and color. The sermon of Cadman was that of an architect producing a splendid effect as a whole by infinite attention to detail. Gunsaulus is a man of large, strong gesture, of lyrical speech, in which a haunting voice and poetic thought blend to win beauty rather than compel by power. He is dramatic rather than argumentative. Something of the crooning magnetism of Gipsy Smith is tempered in him by a large and rich culture. Cadman revealed throughout his extraordinary power of literary phrasing, and if the impression he makes is more intellectual than spiritual, it is both virile and challenging. America is happy in having two men of such rare gifts, one on the eastern seaboard and the other in the middle west.

Unfortunately, Dr. Cadman—like Dean Inge—has published no volume of sermons, so far as I am aware; and one must depend upon newspaper reports—especially those in the Brooklyn Eagle, which is in fact a great pulpit with one amen corner in New England and the other in Florida, with the Rocky Mountains for a gallery. For a long time I knew Dr. Cadman only in his reported sermons, and that is hardly to know him at all, since there is so much in the personality of the preacher—Rooseveltian in its energy, enthusiasm, and winsomeness—that does not get into print. So it was nothing short of a revelation when I went to Central Church—the Tin Church, as they call it in Brooklyn—taking with me a discerning friend who boasts his ability as a sermon-taster.

The Church was full, though not crowded; the audience for the most part middle-aged people, and the men were in the majority—hard-headed business and professional men apparently. The service was planned and conducted by a man who is not simply a preacher, but a minister, and in the highest and best sense a sacramentarian; sane enough to achieve richness of worship without too much ritual—just as he is wise enough to be liberal yet evangelical in faith. There was about the man, as Carlyle would say, somewhat of the Eternal. When he began the sermon one felt that he regarded the sermon as also a sacrament, not a rostrum for a reputation but an opportunity to lead men to God; and that he loves men too well to lead them anywhere else. There he stood, a stockily-built figure, the very embodiment of mental efficiency and spiritual sanity, reminding me of a passage in a book of science describing the quality called vigor, which is evidently something more than strength, something more than health; a capacity for living intensely, yet without any loss of balance, a power of expending energy lavishly yet without ceasing to have plenty in reserve, an ability to resist strain and to defy fatigue. It implies being ever ready for great exertions and yet having staying power.

THE SERMON

The sermon was entitled "Treasures in Christ"—Col 2:3—and it was no haphazard affair, but a real work of homiletic art, orderly in arrangement, exquisite in language, apt in illustration; but its art was forgotten in the effortless ease—nay, more, the rejoicing urgency—with which it was delivered. It had a skeleton and was athletic enough to stand alone, but so much alive that its bones did not stick out in Firstly, Secondly, and so forth. It was a characteristic Cadman sermon, as much for its vitality as for its distinction of manner; moving in a large orbit, bright with insight and epigram, and reminding one of David Swing in the great names with which it conjured. Its daring and far-ranging generalizations seemed to open new vistas of divine surprise, until we saw Christianity as the center and synthesis of truth; a faith simple, catholic, profound, satisfying the thinker and alone equal to the problem of redemption in its tragic and gigantic modern setting. After the first ten minutes my friend the sermon-taster said it was glorified glibness; at the end he thought it nothing less than miraculous. And no wonder; for it was a portrayal of the uniqueness, comprehensiveness, and supremacy of the living Christ, as certain of its sentences, which my friend can still quote, make plain:

We reflect upon the blind gropings and blurred apprehension of venerable faiths. Their literature is translated and we read it with curious and pathetic interest. The scurvy gods of the pantheons, vindictive and weak, are condemned and repudiated by us. Men may be agnostic, they may become atheists, but never again can men apprentice themselves to these primitive forms. In the teaching of Jesus these erstwhile faiths find explanation. They are part of the cosmic

process in religion; tragic, but significant, overtures ere the Lord of men appears to bring them to God. He gives to nature heart and purpose. He shows that the very ground beneath our feet is sympathetic, that no star shines or pales away without His consent. This earthly scene becomes intelligible in Him, and pain and sorrow and death cannot be understood apart from His word concerning them.

No wonder that Christian theology is hastening, under pressure, to restore central authority to the doctrine of the incarnation. Christ Himself, no book, no creed, no ecclesiastical form, has seized the life of this age, so vast, so complex and so baffling, and now, as never, history gives Him testimony and the ages chant: "Thou hast the words of eternal life." If you ask why this changeless power over society exists in Jesus, the only reply is, because He ever lives as a present authority. Other masters are an echo; He is a voice. They died and left their systems to the blemish of time; He controls the event by being with its happening. Hence the adaptations of the religion He founded among different races. Christianity began in Rome, hidden in the catacombs, and upward it came to rear into Italy's pure and brilliant skies its monuments of faith.

Much of the treasure is hidden, but since the treasures are hidden in Christ, they are as safe as He is and as abiding as His eternity. The mighty strands of Brooklyn Bridge are gathered into one great heart of masonry at either end, and there buried out of sight, and we cross the stream in safety. So the complex web of life, its apparent antinomies, its grief, its pain, its ministries, its explanations, are gathered up into the mighty heart of Jesus, and whatever wonder awaits man, however fecund his discoveries and phenomenal his advances, he will continue to cross the gulfs of time in safety, since life, knowledge and wisdom are hidden with Christ in God, to whom be glory forever and ever.

CADMAN, HILLIS, JOWETT

Next evening we met to read and discuss the sermon, but, alas, the report of it in the *Eagle* was only an elaborate synopsis, hardly more than a thin shadow of what we had heard. Moreover it read less like a sermon than a lecture, or an article in a *Review*; so much does the work of Dr. Cadman lose when his personality is withdrawn. Something was lost. Glamour was not the word to describe it, because it suggests something unreal, and the spell which he cast over us was not only real, but exalting and revealing. However, we agreed—reading a number of his sermons in the glow of that radiance—that he was one of the best natural orators we had ever heard, for his grace, ease, fluency, fertility, and resource, having a copious vocabulary, rich in content and quality—albeit lacking at times in the reticences and reserves which true style requires. Also, his studentship, at once prodigious and omnivorous, filled us with astonishment, and what he had read was assimilated and minted in his own mind. Indeed, he is one of the few popular preachers who really cares for learning, and his knowledge is encyclopediacal in its accuracy and range. As a maker of sermons he is unique, alike in his style and his skill, but hardly the equal of his neighbor, Dr. Hillis, as a master of popular homiletics. Strong, vivid, full-blooded—the Rubens of the pulpit, as Jowett is its Meissonier—he is a great preacher for the greatness of his themes, no less than for the virility of his thought and faith; and because he always leaves us thinking and wondering, not about himself—his brilliant mind, has incisive reasoning, his lambent eloquence—but about the great things of life; about God and man, about

following Christ, about the crown of sanctity and the building of that city which hath foundations.

"AMBASSADORS OF GOD"

Of books about preaching by great preachers we have many, and the value of each, aside from the wisdom of experience which it teaches, lies in the unconscious self-revelation of the author. Noble, wise, brilliant in its survey of the history of preaching, fearless and forthright in its facing of the currents of contemporary life and thought, the lectures of Dr. Cadman, "Ambassadors of God," are disappointing in their personal communicativeness, as compared, for example, with the lectures of Beecher, or "The Pastor-Predicator," by Bishop Quayle. It is too ambitious. It tries to cover too much ground; the style is often cumbersome, and at times as ponderous as a procession of elephants. This is due, in large part, to the fact that for Dr. Cadman—as for Beecher—writing is a drudgery, and so much that is most commanding and winsome in the man does not get into his printed work. Had his lectures been reported they would have been ten times better—aglow with flashes of lightning and every kind of felicity and surprise, which only an audience can evoke from the preacher. Despite this handicap, no better book about the great art, which is also an incarnation, has come to us in many a day. An exalted conception of the office of preaching, a romantic sense of its history, rich experience, wide reading, and a vision of the need and challenge of a world troubled, enthralled, groping, unite to give us overwhelming sense of the divine origin, worth and function of the gospel ministry; and that, too, at a time when it is needed. Much needed, too, especially in America, is his emphasis upon preaching as itself sacramental; that is, upon the sermon not as a thing apart, but as a passage in the context of the worship which it seeks to inspire, direct, and interpret.

A PERSONALITY AND AN INSTITUTION

Some things Dr. Cadman ought to explain to his brethren, and one is the secret by which he seems to have all that he has ever heard, read or thought instantly at command, as if he had it pigeonholed in his mind within reach. It is almost uncanny. There is a sentence in the "Life of John Sterling," by Carlyle, which describes it exactly: "So ready lay his store of knowledge round him, so perfect was his ready utterance of the same—in coruscating wit, in jocund drollery, in compact articulated clearness or high poignant emphasis, as the case required—he was a match for any man in argument before a crowd." Hence a ministry of information, no less than of inspiration, in which Dr. Cadman is surpassed by no living man. He reads everything and forgets nothing; and his ability to summon all his resources at will—added to his amazing industry in study, his painstaking preparation, and his incredible gift of speech—make him one of the great public teachers of his time. Nothing human is alien to Dr. Cadman, and his interpretative insight and picturesque eloquence mark him as without doubt the most brilliant and effective popular lecturer since Beecher—a Christian publicist, a former of intelligent national opinion,

an incomparable champion of fraternal righteousness and practical idealism, whose personality is an invaluable asset to the republic.

A LEADER OF AUTHORITY

In Brooklyn, Dr. Cadman is not simply a personality; he is an institution. Not alone as orator, but as pastor, organizer, citizen, and friend, he is a leader whose authority is only equalled by his sanity, and his church is a community force. Keeping his poise in a difficult time, weighing the issues carefully, thrilling in appeal, terrific in denunciation, during the great war he was a tower of strength, not only in his own city, but all over the land. If a vexed question agitates the public mind, or some united public effort is needed in behalf of the public good, it is Dr. Cadman who crystallizes the sentiment and best judgment of the community. His conferences for men at the Bedford Branch of the Young Men's Christian Association have been for years both a local and a national forum, and a feature of Greater New York. Week after week he holds a vast audience—perhaps the largest in the country—discussing an astonishing range of subjects, and in addition answering questions dealing with every conceivable topic, from the character of Socrates to the Passion Play at Hoboken. There he is in his glory, and his replies, if sometimes oracular, are compounded of accurate knowledge, sanctified common sense, and sparkling wit, equally a joy to the student and a terror to the crank. For example:

Q—Do you believe in the Darwinian theory of evolution, and do you think it explains anything?

A—According to that theory, man is not only descended from the ape, but he has within him a whole menagerie, and sometimes the ape is uppermost, and sometimes the ass. I am inclined to believe in it; it explains a lot.

Q—Who was the greatest man, Caesar, Alexander, Cromwell, or Isaac Newton?

A—If true greatness consists in the right use of a powerful understanding, Sir Isaac Newton leads the list. It is to such men as Newton—men who enlighten their fellow men—not to men who enslave them by violence, that we owe reverence.

Q—What was the ideal of the Pilgrim Fathers, and why do you attribute supremacy to them in the making of America?

A—A theocracy consisting of a solemn allegiance to the covenant of the gospel and a determination to walk by its rule, whatever the cost. The Pilgrim was supreme because his ideals were the loftiest and he made the largest sacrifices in their behalf. It was reserved for a band of obscure and despised sectaries to lay down in all essentials the principles of representative democracy. They set sail from the old world, but they carried a new world in their hearts.

Q—What is the matter with the church? Where are the great preachers, such as we used to have?

A—Internally, sectarian strife; externally, the prevalent indifference and the superficial character of much of the national mind. Preaching has killed the Christian church. We go to church to hear the star in the pulpit. We have become sermon tasters instead of Christian workers. You hear a fat old grocer boast that he has sat under the pulpit of Rev. Blowhard for twenty years, and all the time you know that he has been skinning the public. We are a sorry lot and make a poor fist at religion.

Q—Has Christianity failed? After two thousand years of its influence why are we in such a mess?

A—No; Christianity has not failed; as Chesterton said, it has been found difficult and laid aside. I should like to see a demonstration of its efficiency in every sort of man, using the leading churches for the occasion. Get together the regenerated Pharisees, the converted nobodies, the saved who were once lost and far away from God. Let the preacher for once retire. What eloquence could equal the story of such transformed lives! The outcome would be that many of us would perceive that the same power that brought St. Paul to the feet of Jesus, that sent Henry Martyn to India and Father Damien to the lepers, that touched the tongues of St. Bernard and of Beecher, is an everlasting power and has signs and wonders attending it.

So wholesome, so intelligently loyal, so nobly prophetic is the Americanism of Dr. Cadman, that one has difficulty in remembering his British origin. None the less, because he married a wife he does not hate his old mother, and no small part of his remarkable ministry is the service he has rendered in behalf of the friendship of English-speaking peoples. Here, too, he has been an Ambassador of God, embodying, as he does, the common spirit and ideal of kindred lands. No doubt William James would classify Dr. Cadman among the "tough-minded," rather than among the mystics; but he would rejoice in his brilliant intellect, his abounding vitality, his buoyant good cheer, and his infinite brotherliness, which knows no bounds of creed, or sect, or party—all the rich human qualities which make him so radiant and so fascinating. No man is more beloved by his brethren, as much for his goodness of heart as for his gifts of mind, all of whom have an honorable Christian pride in a ministry as fruitful in personal blessing as it is nation wide in its influence.

A Note From Noodleland

ONCE in Noodleland the upward-looking natives resolved to have a temple built, towering toward the sky.

So they sent for an architect who made them a thrilling picture of the kind of temple they thought they wanted. It pleased them to the tingle of a finger-tip, and they hired him to put the job through.

After a few days, seeing no signs above the hilltop of the temple for which their souls craved, they went in a body to the chosen site across the hill to see how the work might be going on. There they found their architect hard at work directing the digging of a great hole in the ground.

"What are you doing?" their spokesman asked.

"Building your splendid temple," the architect replied.

"But you are building it in the wrong direction," the spokesman explained. "Our temple was to tower toward the sky."

"It is for a firm foundation that I am digging down," said the architect.

"Foundation nothing!" the crowd shouted in chorus. "We didn't order a foundation. We ordered a temple."

Then they denounced the treacherous architect to his face and mobbed him.

LOUIS F. POST.

Back to Russia

By Karl Borders

ONE day last winter I chanced to board the same car with a Russian acquaintance as we both came down to work. Partly with explicit intent, and partly as sop to a goading conscience, I may often be found on such occasions these days scanning a simplified Russian grammar—euphemistically so-called. And thus my Russian friend espied me. After a bit of small talk on the amenities of grammatical research, she casually remarked, "You would be surprised to know how many people are studying Russian with the intention of going to Russia to live." "And little wonder," she added, "with things as they are in America."

Without considering for the moment the shocking implications of the addendum, the fact that any one is deliberately seeking to go to Russia now challenges attention. But certainly with great numbers of Russians themselves this desire is dominant. A year ago, lured by Russian and Russians, I attended classes for several months at what is known for short as the Soviet School, and for long, the School for Technical Aid to Soviet Russia, where, night after night, summer and winter alike, young Russians come to study tractors and agriculture and the simple branches of the various practical sciences, with the avowed purpose of returning to the land of the bolsheviks to aid in her economic redemption. In January, 1920, one of our federal forces had carried the entire school off to jail on the general assumption that it was red. But by the good sense of the judge before whom the case came the school opened the next day pending the production of evidence to show why it should not continue. Which evidence has not, to my knowledge, ever been brought forth.

WIDESPREAD DESIRE TO RETURN

However, this is aside from the question. The significant fact is that here were a hundred young Russians burning the candle at both ends in order that they might be prepared to return at the earliest possible moment to the aid of Soviet Russia. And to them may be added many other hundreds. Indeed, it has been rare to find recently any Russians who do not express their intention of returning very soon to the land of their birth.

And to give point to these intentions, they are actually going. The steamship agent of one of the large banks in Chicago, specializing in Russians, informed me that they had been shipping from fifty to sixty a week since September, 1920, when it became possible for them to go. Another bank across the street estimated that they had arranged transportation for not less than five hundred in the same length of time. Add to these figures the proportionate numbers going through other agencies here in Chicago, and in New York, where, I am informed, they are leaving in great numbers, and in other centers of Russian population and in relation to the total Russian population in this country, the movement assumes the dimensions of an exodus.

When I suggested a year ago to an official in the Chi-

cago police department that such a movement was probable, he implored me to do nothing to prevent it—which is one point of view, shared no doubt by many. But there is a psychological and patriotic interest which will not be so easily satisfied. When we are informed by an anti-bolshevist bulletin that probably two million Russians have found refuge from Leninism in the various countries of Europe and America, our greatest surprise is that the millions are not multiplied, the general assumption being that nothing save a girdle of red bayonets prevents a depopulation of the land. But the phenomenon we are witnessing is a totally different matter. Why should any man wish to leave our own land of comparative plenty for a chaotic, starving soil; why exchange political institutions of proved value, though possibly not flawless, for ones about which there seem to be, at least, pronounced differences of opinion? Why, in short, in a choice between America and Russia, prefer Russia?

REASONS FOR THE RETURN

Most of the reasons for returning are very simple and very laudable. A majority of the real Russians, by which we ordinarily understand non-Jewish Russians, in this country are men who came in large numbers in the period just preceding the war, leaving their wives and children at home. These homes lie mainly in the war swept area over which Poland and Russia have contended. In many cases letters have not come through for months and often years. The man would be less than human who, under such circumstances, did not seek to return. Both agencies with which I talked reported that a negligible number of Jews were among those to whom they sold tickets, which would seem to indicate that it is this non-family group of Russian gentiles which is leaving, and this confirms the impression I have received from the personal knowledge of numbers of men who have gone.

The case of Feofan will illustrate. Seven years ago he came, leaving a young wife with his parents on the little farm in Minsk, then Russia. In a few years the war came. His entire family, increased by a son whom he has never seen, were first imprisoned by the Germans, then alternately the little farm was overrun by Poles and bolsheviks, and when he left Chicago he had not heard from them for ten months. He said to me one day, "I know that I will have to live on black bread and have few clothes, but I cannot feel good when I know that I have plenty and they have nothing." No one studying the general state of unrest among foreigners in America should be unmindful that for vast numbers of them, like Feofan, the war is not yet over. This terrible state of uncertainty and fear about their loved ones lies over them like a pall and colors much of their thinking.

An immediate factor of great importance is the widespread state of unemployment in America. "We are only spending the money we have saved. Why not take a trip to Russia?" they have often said to me. I talked to one young naturalized Russian who had done his bit in the

war, as we waited in the station for the international train to go out bearing some of his friends back to the old country. He was not attempting to return but remarked that he had as well be there as here since it was no longer possible to make a living here. This condition becomes significant when we remember that most of our Russians are common laborers and have, consequently, been among the first affected by the slack times in industry. One wonders, in this connection, what provision in some of our recently proposed immigrant legislation, which provided for increased ingress during periods of demand for labor, could be made for the care of the surplus when we fall upon such times as now grip us.

NATURAL CURIOSITY

But to return. Perhaps the altogether natural curiosity to see the new Russia impels many a man to go. Again and again I have heard them say, "I want to see what it is like." Two or three Protestant Russian preachers, who are anything but bolshevistic in sympathy, have avowed to me their great desire to see their old land on this score as well as for other reasons which I shall mention shortly. Indeed it can be easily understood that one who is in the least interested in the country of his birth would desire to revisit her after these years in which so much has transpired to change the land of the Tzar.

A very few, including the ministerial and missionary group mentioned, entertain high notions of returning to save their country from its present oppression. However, missionaries, as such, have been forbidden entrance and the few who have gone in have done so under the guise of workmen. The local Russian paper made lengthy editorial comment recently commending the action of the Soviet government in forbidding the entrance of the Salvation Army. And one of the leading evangelical Russian ministers of this country who set out for Russia in the spring with a considerable group of fellow missionaries was turned back at the border, though some of his followers succeeded in gaining entrance as workmen.

I recall, too, one of the finest types of Russian I have known, a skilled car repairer, who returned this spring with his wife and little girl. His final word to solicitous friends at parting was, "I am not a bolshevik." Possibly he may have been lured by the need of men of his trade and high hopes of financial gain, or there may have been some of the deeper motives of a desire to help in the salvation of his country. He was reticent except in the denial of bolshevik sympathy.

DISLIKE FOR AMERICA

Nor can we blink the fact that numbers of them are leaving because of a distinct dislike for America. We have complacently told our disgruntled guests that if they did not like us they could find a "better 'ole." But I venture to say that there is little cause for national rejoicing when riddance is bought at the price of self esteem which we have paid. The iniquities of the department of justice have been sufficiently advertised to need no further amplification, but the inevitable results of that regime of hysteria are yet in the reaping. At a national Americanization conference last summer, a certain man who has

been engaged in that work for many years made the statement that the entire process of Americanization had been set back at least ten years by this misguided zeal. In the mind of many Russians, old Russia has come to America and the America to which they set out in the beginning, the idealized land of hearts desire has been transplanted to the new Russia.

I cannot refrain from recording one of the little ironies of this deplorable period through which, let us hope, we have passed. It is known certainly that at least two of the secret service agents employed in the anti-red campaigns of a year ago in Chicago were men who had received their training in radical-hunting in the service of the Tzar, performing the identical sort of work they did here. Can it be wondered that again and again Russians have said, and doubtless more often thought, "This is like the land of the Tzar"?

But as the most glowing and vivid pictures have come out of periods of persecution, so have all these adverse conditions in America conspired to build, if not a new heaven, at least a new earth in the minds of the vast majority of the Russians in this country. Unhampered by few facts, and choosing these to suit his taste the great proletarian mind here has conceived a veritable working-man's Utopia in Russia. The statistics of the bureau of immigration for the years of the greatest Russian immigration, just prior to the great war, reveal the fact that about one-third of those admitted were illiterate. Few of them have in the intervening years learned to read the American papers. The literate two-thirds have, therefore, been dependent upon a predominantly radical Russian press, while the other third has sat at the feet of the fluent Russian orators who have almost invariably been exponents of red radicalism. With these sources of information and a natural predilection for revolution, and a quite proper national pride as a background, there need not be any speculations as to the conception of the new Russia prevailing in the minds of these groups.

SOME RETURN TO AMERICA

And if a certain minority have had the hardihood to seek the whole truth they have been confronted with a mass of contradictory facts and opinions which has balked not a few of our own best minds; and like not a few of these minds, have finally been reduced to utter disbelief of all they see printed. Occasionally some one of their number returns from this land of the shadow. He is, of course, besieged by a host of earnest seekers after the truth. And they are sent away hissing or believing, according to the previous conceptions entertained, wherein lies a text for the tenacity of human prejudices and a sad commentary on the state of man's shattered faith in man.

I know of one such case. The brother-in-law of our Russian pastor recently arrived in New York after perilous experiences at the hands of the bolsheviks. He relates how, when he found himself able to walk about the streets in America unmolested, he could scarcely believe it true. And when finally he was persuaded that it was all real, he went immediately to take out first papers for American citizenship. But his unfavorable tales fell on deaf ears, and

most of his hearers went away with their faith in the man impaired but unshaken in their roseate dreams of the new Russia. Thus like Cassandra must any man prophesy who speaks evil of his native land to the Russians in America.

Whatever may be the truth of the tales that come out of Russia, and probably like the reports of the blind men concerning the elephant of old, there is truth in all the stories, something new has been born in the Russian colonies here. And this something, despite its violent and menacing aspects in some instances, despite its crass literature and crude political theories, is not wholly, nor even mostly, bad. No one who has been present at any of their frequent mass meetings, unless he be an avowed radical hunter, can have failed to sense something of the profound emotional currents released. Devotion to an ideal, call it bigotry if you like, burns always most ardently, it seems to me, in simple breasts. There is none of that nice balancing of facts to which educated minds are accustomed, none of the cold subjection of emotion to logic, but in naive, childlike fashion imagination and fact, what is and what we wish may be, are woven into one gorgeous fabric and flaunted before the world as the banner of a new faith.

A CHANGED SPIRIT

A Russian who has been in touch with a certain group of Russian Evangelicals in New York for many years, told me that when he first went to their meetings he was unwilling to go again because he found them depressing. There was a melancholy and a hopelessness of this world present in all that was said and done. And he declares that the revolution in Russia has made a marked and visible change in the spirit of this group and is noticeable in all the other similar groups he has visited. He sees a more buoyant faith in the goodness of this world, an alertness of mind, and even a quickness of speech that was not present before.

Thus to my mind the entire movement among the Russians in this country takes on the characteristics of a sudden and explosive liberation of mind, accompanied like all explosions by sound and smoke, and under certain circumstances even destruction, but nevertheless breaking shackles and bringing liberty. There may be some who will interject that they have had liberty since the day they set foot on American soil and that they are despicable ingrates if they have not been aware of it all along. To which I reply that there is a liberty of body and a liberty of mind, and that while their bodies have been working in America the most of them have had the shadow of Europe over their minds.

For these reasons, one or all together, and probably for other reasons I have not named, they are going. I have watched them congregated at the station hours before time for their train, most of them older men with occasionally a woman and children, their baggage piled in one lot for inspection, looking a bit dazed still, some of them not yet comfortable in American clothes—a scene in many respects not unlike Ellis Island—talking, forever talking, until time for farewells, then the agent hustling and herd-

ing them out the gates in the last five minutes, then the final farewells. I cannot forget the genuine feeling of those hurried partings. One does not often see mustachioed men—and they all grow mustaches when they plan to return—kissing each other full and ardently on the lips. As they moved out through the gates and the rumble and puffing of the train subsided, Whitman's Song of the Open Road came back to me, which for all the varied reasons of their going and to whatever objective goal, seems at the heart of the going to be true for them—and, as for that matter, for Russia—

"They go! They go! I know that they go, but I know not where they go,
But I know that they go toward the best—toward something great."

VERSE

Mystic

ALWAYS in life, now here, now there, a man,
Young, spirited, desirous of full joy,
Living in pleasant riot, has suddenly
(Passing a leper, a beaten ass, or looking
Up from a harlot's face to a glint of stars)
Has suddenly paused . . . has suddenly known great cold
Close to his heart . . . has suddenly from still eyes
Sent one spear-thrust through myriad veils . . . and then,
From that fixed moment when Illusion died,
He is no more the same. Riches are dust
To him thenceforward, and from that agony
Of concentrated vision no thing escapes
A piteous self-revelment. . . . Flesh is seen
Ripening but to corruption, and the hot pride
Of high emprise is known for vanity.

What are his kindred then to him—they are shadows!
Leave them or leave them not, they will shift and change
And vanish. . . . And so he leaves them. He is alone.
He is alone. He knows not heat nor cold,
Hunger nor thirst—nor sleep. He waits . . .

At last,
Upwelling from his granite bleakness floods
A warm and ever-flowing spring of tears:
And the man feels he may no longer wait.
The hour has come. He speaks . . .

Or is it God—?
LEE WILSON DODD.

Why Not Begin?

WHETHER the time be slow or fast
Enemies, hand in hand,
Must come together at the last
And understand.
No matter how the die is cast,
Or who may seem to win—
We know that we must love at last—
Why not begin?

WITTER BYNNER.

Ministers Outside the Ministry

IN a recent number of *The Christian Century* I attempted to show that the shortage in preachers applied mainly to the smaller churches and that there was no hope of recruiting men to overcome this deficit so long as the churches remained small and unable to support either a minister or a working program. The real problem is that of denominational duplication more than ministerial deficit, and no sort of sectarian obscurantism will be able to remedy the difficulty. The plea may be voiced from every church top by denominational overhead officials and college leaders, but until churches can support a preacher and a program that challenges young men to service there will be little more than the noise of pleading. Men on the western slope of life may be contented to live in one place and preach in four unrelated neighborhoods as a means of supplementing their incomes and of keeping the denominational cause alive, but young men will not be challenged to enter the ministry as a life calling with that program before them. When the churches capable of supporting a pastorate are all taken these men will enter some other type of social service or take up business.

There is no deficit in pastorates able to pay a decent living and support a program of real service. In fact, there is some reason for believing that there are more men than pulpits of this order. At least we hear often of men of large caliber going over into social undertakings of a non-ministerial type, and of others taking up business at from two to three times the salaries. They refuse to hide their light under the bushel of a parochial or sectarian limitation that inevitably shuts them off from the service they feel able to render.

* * *

The Wider Ministry

There are probably more young people entering professions that minister today than ever before. Social service has many specialized forms of activity and it gives a personal touch and a practical grip on human problems without the limitations of creed or ecclesiastical convention. We have heard much about the state universities not sending youth into the pulpit. The fact is that they have not been cultivated to that end. But they are enlisting an ever-widening stream of rich young life for social service. We urge those contemplating the ministry to attend the church college, and we fail to establish schools of religion in the circle of those university schools which train for other professions, and then charge that the state university does not give us preachers! The Red Cross, the social settlement, charity work, health organizations, home economics and farm agent work, the Y. M. and Y. W. C. A., social surveys, industrial welfare and many other types of social activity are enlisting thousands of our best university graduates.

These young people are not one whit less inspired by the Christian motive than are those who enter the pulpit. The writer has known and taught hundreds of them and knows whereof he speaks. They are consecrated in heart and mind and deliberately devote themselves to occupations that require tireless application to human beings with most distressing problems. They have much less opportunity for books and for daily exercise in the things of culture than do preachers, and they deal, not with polite church members, but with the poor, illiterate, diseased, alien and sinful. They wrestle with indifference in the public mind which is more difficult than any found in church boards, and they have much less assurance in their new and more or less precarious support than the pastor has in his established church organization. There may be a lack in the pulpit ministry but there were never so many enlisting for that wider ministry which consists of going about doing good.

* * *

Preaching and Ministering

We do not have too much good preaching, but we do too exclusively confine the church's ministry to preaching. Getting so much out of books and so little out of human contacts, we have elevated sermonizing to the ethereal level of the

aesthetic and cultural. The sermon should educate and stimulate culture, of course, but it should also answer the problems of men and society down where men live together. There is great promise in the tendency of the younger men in the pastorate to study human problems in the rough as well as in its refined form in books. It is an old saying that a "house-going dominie makes a kirk-going folk." But it is equally true that a church with a social program brings a crowd to its door. If it is good to visit the homes of the poor, it would be better to work for fewer poor homes; if it is gracious to comfort the sick and console the mourners, it would be better to prevent illness and save lives; if charity is a Christian virtue, the prevention of poverty is a greater virtue; if saving from sin is our great obligation, keeping youth from being led into sin is a greater.

The greatest redemptive act is that of preventing disaster. The social program of the church may not serve to build up the local church as rapidly as some people demand, but it is a wider evangelism that will build for the future. The greatest act of church statesmanship today is the one that accepts the divine law of self-forgetting service for the church. Institutions incline to serve themselves and thus impair their service functions to humanity; the church is no exception. It is losing its greatest opportunity when it turns the call of social service over to nonchurch agencies, and it is today thus losing much of its best ministry.

* * *

From Circuit to Center

More than any other denomination in America the Methodists seem to have arisen to the occasion. They have never been much troubled by doctrinal controversies; their emphasis, from Wesley's day, has been more upon living than upon creedal believing. They have tithed the mint and anise of doctrine less and their incomes more than some others. Now that they are largely delivered from the obsessions of extreme emotional experience, they are turning their great practical organization to a type of enterprise that is full of promise.

Methodism perhaps has a greater number of small rural and village churches than any other denomination. Their circuit system has sent many very poor pulpites into service, but it has furnished the smallest church with oversight and kept a program alive. Now they propose to turn from "circuit to center." The coming of good roads and the automobile makes possible such enlargement of the local church parish as to suggest the enlarging of the parish toward the old circuit boundaries; at least it will permit such unifications of the one-time preaching "appointments" as to make a church center possible, and to locate there a pastor trained in the making and executing of a community church program which will radiate from this central church. The Methodist organization will plot the whole nation into Methodist parishes and adopt an evangelistic program intended to reach every unchurched family. They invite the cooperation of others but do not propose to spend any time in controversies; while others dispute over the cackle they propose to go get the egg.

To carry out this program they have voted some \$9,000,000, established well panoplied survey bureaus, employed sociological and ministerial experts, set-up rural church departments, adopted conference programs with definite goals, are organizing district rural societies and holding rural ministerial institutes all over the land for the instruction and inspiring of the best minds in their local ministry. There is very little said about Methodism in these institutes, slight reference is made to its traditions or historic shibboleths, the lecturers are from many evangelical communions, and the motto is "Not what the church can get out of the community, but what our church can contribute to the community." A united movement of this type and spirit would give American Protestantism a program that would challenge young men.

ALVA W. TAYLOR.

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British Table Talk

Has Britain Passed Her Zenith?

London, June, 1921.

FROM certain points of view Britain's outlook within living memory was never darker than it is now. With the longest coal-mining stoppage on record, a strike among cotton-spinners, a dispute in the wool trade, and impending engineering troubles, the condition of the manufacturing and commercial world is grave indeed. There are millions of unemployed, large numbers of them receiving state support. Trade is dwindling, the national revenue far below the national expenditure, there is lamentable waste in some public services, the house of commons is supine. The dominant interest of many people of all classes is sport—usually, though happily not always associated with gambling. The mass of citizens pursue the even tenor of their way, except when disturbed by a shortage of coal, a threatened strike that directly hits them, or an insatiable tax-collector. One mitigating feature of our industrial troubles is an absence of all violence, and the good temper which as a rule obtains between opposing parties. The truly astonishing thing is that so far the outward life of the nation shows few signs of its internal disorders. It is quite certain, however, that things cannot continue for long as they now are. Alien onlookers suggest that Britain has passed her zenith and is now in her decline. Possibly the wish is father to the thought. We have immense reserves, and as history shows, practically unlimited powers of self-recovery. Inestimable assets, of vast potency, are our young manhood and young womanhood. If an Englishman may say it, it would be hard to find finer types of virile, intelligent, high-souled humanity than the boys and girls in our schools and colleges. Wisely and strongly led, one feels they are capable of the highest human achievement. Unfortunately, inspiring, idealistic leadership is lacking or inadequate. Doubtless the greater part of what is unsatisfactory and ominous in our national life is due to after-war reaction. And the gloom is not unrelieved. At a recent meeting, presided over by the Archbishop of York, when the industrial situation was under discussion, it was insisted that the present unrest is due to spiritual aspiration rather than to a desire for mere economic gain. The governor of the bank of England, after closely watching national and international affairs, can see signs of a gradual emergence from our troubles, and is confident that our position today is better than it was a year ago. He says he is more of an optimist today than he has been for years, and that if we follow up the agreement with Germany by strengthening the league of nations the world-outlook will steadily brighten.

* * *

The Inseparables

It is hardly possible to exaggerate the satisfaction given in this country by the adoption by the United States Senate of Mr. Borah's resolution requesting the President to call a conference with Great Britain and Japan with a view to the reduction of naval armaments. Mr. Harding's announcement that America will have nothing to do with the league of nations naturally caused great disappointment, but our chagrin would have been greater but for the belief that the repudiation was one of the letter rather than of the spirit—of a particular form and not of the fundamental principle. We do not forget that the President has proclaimed himself an advocate of an Association of Free Nations. As Edward Price Bell, London correspondent of the Chicago Daily News, points out, it is the soul of the league of association that matters, and, so far from repudiating this, America, by her representatives, has pledged herself to "unflinching co-operation" with Great Britain. It matters little what the international link be called so long as it exists, and it ought not to be beyond the wit of the world's statesmen to devise means for utilizing the existing machinery for creating an instrument acceptable to all parties concerned, for maintaining the peace of the world. As General Smuts urges, we must have some sort of high court of justice and civilization, if only for mutual self-protection. While the league of nations is not perfect and may not have fulfilled expectations, it is capable of amendment, and indeed one of its functions is to improve itself; and already it has to its credit a

list of substantial achievements. Lord Robert Cecil reminds us that it has set on foot an international campaign against typhus in Central Europe. A plan for an international court of justice has been settled, and it is hoped that the court will be definitely set up next September. Progress has been made in formulating plans for the limitation of armaments and the establishment of the mandatory system. A number of minor international disputes will be peacefully settled. In close connection with the league two labor conferences have been held, and steps taken towards international labor legislation. Finally it has been proved that representatives of between forty and fifty different states, of widely divergent culture, religion, language, race and history, can meet in one chamber and co-operate heartily and even enthusiastically in the cause of peace and goodwill amongst men.

Whatever be the future of a world league, certain it is that America and Britain are inextricably bound together. Scarcely a representative man on either side of the Atlantic discusses our mutual relations without insisting on our inseparableness. The finest passage and the one that evoked most response in Mr. Harvey's oration in the crypt of St. Paul's cathedral at the unveiling of the Washington bust was the peroration in which he declared his sincere belief that Americans and Britons were now entering upon a new era of respect, tolerance and cooperation, with better understanding, with no barriers left in the way, to a point when not only ourselves but all the world would realize that what we do together is for their benefit as much as for our own, and that "the omnipotent God will put his blessing upon all of us in that endeavor."

* * *

League of Nations Day

Industrial troubles, particularly the coal stoppage, compelled the modification of the plans for a national pilgrimage in June in support of the league of nations. The proposed processions from distant parts of England had to be abandoned, but many local efforts are being made, culminating in a great demonstration in Hyde Park on Saturday afternoon, June 25, when the Archbishop of Canterbury and Lord Robert Cecil will preside and speakers of national reputation will address the multitude from twelve platforms. It is significant of the spirit that animates the young people who range themselves under Miss Royden's standard that the (Fellowship) Branch of the League of Nations Union to which they belong, having begun the organization of the Thames' Side Route before the change was announced, decided to "carry on." Beginning at Southend on Saturday-Sunday, June 11-12, they are, while these lines are crossing the Atlantic, marching, with banners flying, pennants waving, and bands playing, through the county of Essex to London, holding many meetings, outdoor and indoor, on the route. In churches and chapels and halls, in public parks, on village greens, and in crowded marketplaces, they are telling the people (sometimes through a megaphone) that there is no greater cause than that represented by the league of nations, and that unless we can ensure world-peace all other human efforts may prove futile. It is astonishing how difficult it is to make people realize that if ever there is another great European war, instruments of destruction have been developed to such a pitch of devilishness, that whole cities may be wiped out in a night. Because the prospect is so appalling, unimaginative people rest content in the belief that it will never be realized. But that was exactly their state of mind when the imminence of the European cataclysm was foretold. Years ago H. G. Wells warned us that "war in the air" would mean social destruction instead of victory as the end of war, and he justly claims that he was a true prophet in regard to the peril of militarism. "The great catastrophe marched upon us in the daylight," he writes, "but everybody thought that somebody else would stop it before it arrived. Behind that great catastrophe march others today." Mr. Wells is not satisfied with the league of nations, but only because he has a still larger vision—the world-state. Some of us hold that the former is a stepping-stone to the latter. The membership of the League of Nations Union, which exists to support and strengthen the league itself, now numbers in Britain 100,000 and is increas-

ing daily. In a message to the Fellowship Pilgrims Lord Robert Cecil says: "It is very encouraging to find how well the people of the country are responding to the call for redoubling their efforts in view of the attitude of the United States. Certainly my conviction is as strong as it ever was that in the league, and the league alone, lies the hope of the future of European civilization."

* * *

Hastening Slowly

There is a pause, or certainly a slackening of pace, in the church reunion movement. Fraternal interchanges are becoming more and more frequent, Anglicans going much farther than they were prepared to do a few years ago, but no definite steps are at present being taken towards attempting to unite Anglicans and non-conformists—or free churchmen, as they much prefer to be called. The Archbishop of York has addressed, in his most persuasive style, the Congregational, Baptist, and English Presbyterian Assemblies, the Bishop of Peterborough has addressed the United Free Church of Scotland Assembly, and the Archbishop of Canterbury has expounded at considerable length to the (Established) Church of Scotland Assembly the Lambeth Appeal—which, by the way, the "Scotsman" newspaper calls "a supreme masterpiece of ambiguity, lofty in tone, but capable of any and every interpretation." The value of the appeal and the utterances and efforts that have followed it is that the issues have become more clearly defined and we now know precisely what are the obstacles to reunion. The present is a time for thinking and conferring and preparing for further action when the right time comes. Meanwhile the movement for the union of the two great Scottish Presbyterian churches progresses, while British Methodists—Wesleyan, Primitive, and United—are gradually drawing closer together. There is sharp difference of opinion among Methodists in regard to methods and details, rather than the general principle, of the proposed union, and it remains to be seen whether these can be harmonized. As there is much misunderstanding, the Rev. E. Aldom French, convener of the united committee appointed two years ago by the three conferences, has made the position clear. After preliminary inquiry, the committee presented to last year's conferences a draft scheme for union, which was submitted to the synods last month (May); not in order that the question of the desirability or otherwise of Methodist union might be decided, but for "suggestions." The united committee was directed by the conferences to receive these suggestions and to embody them, as far as possible, in an amended scheme to be presented to the next conferences. In the great majority of the thirty-five synods of the Wesleyan Methodist church, which is much the larger body, amendments antagonistic to union were proposed, but in only two synods were these carried. The synods have not declared in favor of union, they were not asked to pronounce upon it this year, but they have kept the door open for the continuance of the negotiations in spite of the efforts of a minority to close it. The majority in favor of the course is more than 4 to 1. Nor are all the minority to be regarded as opposed to union. In some synods those who led the opposition openly stated that if the churches adopt union they will loyally support the United church. In the great majority of the Wesleyan synods a requisition in favor of the substitution of federation for organic union was proposed, but adopted in only one of the 35 synods. When the amended scheme is prepared to maintain a union it will be submitted to the synods and quarterly meetings. At the last meeting of the united committee against a resolution proposing to postponement on the whole question, Mr. Aldom French carried an amendment instructing the committee to continue its work.

* * *

World Brotherhood

Mr. William Ward, president of the World Brotherhood Federation, left England a few days ago on an important mission to the North American continent. Before sailing he stated that after the World Brotherhood conference at Washington last year a big wave of enthusiasm for the movement spread over the United States, and there was a notable accession to the membership of the

federation. The National Council for the states, which was decided on last October, has now been set up, and Mr. Ward is to meet that body, in conjunction with the North American members of the World Brotherhood executive committee, to complete the arrangements for the visit of their delegation to the congress to be held in Prague next August. Mr. Ward will also confer with brotherhood friends as to a comprehensive forward movement throughout the United States in the autumn. "Many circumstances," he says, "have hitherto conspired to prevent us from taking full advantage of the enthusiasm aroused at the Washington congress, but I am advised that the time has now arrived for a good start to be made with our brotherhood campaign." He adds that the prospects for the movement were never brighter than now. "I have received requests," he says, "from all parts of the world for information concerning our aims and immediate program; and I have been urged to send delegates to various countries to explain the movement and to assist the local committees in the organization work. Calls of this character have come from Scandinavia, Germany, Denmark, India, China, Japan, and South Africa. In the latter case, with General Smuts already at the head of the brotherhood movement, we are assured of strong support and wise direction to any special efforts that may be made when the financial position is satisfactory. Unfortunately, with so many other demands upon them, men and women of goodwill have found it difficult to help the brotherhood movement financially, but the clouds are passing. Mr. Ward's experience is that the brotherhood gospel has but to be proclaimed fearlessly to evoke an immediate response from the people of all lands. During and since the war the organization of which Mr. Ward is the head has done much to relieve distress on the continent of Europe. For instance, for nearly three years a number of Serbian boys and girls have been the guests of the brotherhood movement in this country, while in England these Serbian refugee children have made remarkable progress in their English education and training. One of the boys is the leading scholar at the Faversham Grammar School, where the children are quartered, and in many cases the village youths have been outstripped by their Serbian competitors in football, cricket, and other English sports. The little visitors are now seeing the sights of London, and on Saturday they take part in the London brotherhood festival at the Crystal Palace.

ALBERT DAWSON.

Ambassadors of God

By S. PARKES CADMAN

In this book, just from the press, Dr. Cadman, well-known Brooklyn preacher, maintains that the outstanding truths for preachers to proclaim are few, simple and experimental. He bids them find these truths in the Scriptures and shows how their greater peers in the Christian church through all the centuries have taken this Scripture material, and shaped it, each to the needs of his own generation.

Boards \$2.50, plus 12 cents postage.

THE CHRISTIAN CENTURY PRESS
1408 S. Wabash Ave., Chicago

THE SUNDAY SCHOOL

Right About, Face! *

HERE we face a radical change—from a murderous hater of the Christian religion to a most devoted adherent. The picture is sharp. There are no blurred lines, no foggy atmosphere, everything stands out as clearly as a white tower backed by dense green foliage. Every effect demands a cause. What is back of this effect? The Living Lord. Give as much weight to the internal struggle of Paul as you please, value the impression made upon his mind by the fidelity and bravery of the martyrs as highly as you must, consider the consent of his inner heart to the noble teachings of the Man of Galilee, do not ignore his reaction against the whole business of persecution; in a word, give proper weight to all the psychological processes, and all must fall to the ground unless you evaluate the Risen, Living Lord. There is another way to prove this: when Paul became a preacher what was the big idea around which he gathered his ideas? The Resurrection of Jesus. There is no dodging this evident fact. His is a gospel of power, sacrifice and intense loyalty because he has been convinced that Jesus, the good man, dared to die for his cause and that after his death he was raised to eternal life. No enthusiasm for a dead man could have changed Paul. No appreciation for a simple life or for a beautiful new religion could have given him his fiery spirit in his new faith. Only the conviction that Jesus was crucified and after that was raised to new life, could have given him his gospel of light and power. Just how the vision appeared, just what the objective Jesus was, just how the voice spoke I do not know, and what is more, I do not particularly care, although it is an interesting academic question. Just how wheat nourishes me I do not know. Precisely how the electric battery in my car functions I do not know. I do know that I live by bread and that when I put my foot on the starter the car moves. I know that Paul was converted and that the thing that converted him was the conviction, the undoubted fact that Jesus was alive and at the right hand of God. I know that only such a faith gets very far today. Ethical Culture is fine. We all want to be nice, refined, gentle people. We want to be artistic, capable of understanding Browning and able to criticize art exhibitions. But underneath there must be some bones. We are not jelly-fish. Refinement is often only the face-powder of civilization! Do we believe with all our hearts in a holy God who demands righteousness? Do we believe that His Son, Jesus Christ, is now a Living, Reigning Lord and not a mere disembodied ghost? There have not been lacking very bright and very good men who have entirely glossed over this vital fact. I am interested in the fact that Jesus, the man, lived a beautiful life. I am concerned that his teachings were wonderfully wise, challenging and brilliant. But I am not a disciple of some dead Socrates or Aristotle. I am not a follower of some martyred Lincoln or Huss. I do not propose to dedicate my life and enthusiasms to anything less than a divine Son of God who rose from the dead and who guarantees me an eternal life for faithful service and trust.

How easy it is to get side-tracked upon the "How"; it is the big fact to which we must hold ourselves. That fact is "Conversion." Have you ever been converted? In a certain church worshipped a man of strict morality and of high aspiration. He was as near perfect as a human being can be. One day while presiding at the communion table he suddenly broke into tears. After that he was as humble, gentle, brave and sacrificial as a man can possibly hope to be. What happened? A sudden realization of the truth of the facts with which he was dealing: Jesus died for him; Jesus,

alive for evermore, making intercession for him; Jesus, the Son of Almighty God, the Saviour of his own heart as well as of the whole world. Show me the converted men and women and I will show you the fiery and powerful leaders in the church at large. Paul can only be explained in terms of his conviction of the Resurrected Christ.

JOHN R. EWERS.

BOOKS

CHURCH COOPERATION IN COMMUNITY LIFE, by Paul L. Vogt. THE RURAL CHURCH SERVING THE COMMUNITY, and RURAL SOCIAL ORGANIZATION, both by Edwin L. Earp. Doctor Vogt is director of the rural church work of the M. E. church and Professor Earp is a teacher of sociology at Drew Seminary. Both have written before on the rural church problem and gained recognition as experts in that field. Professor Vogt seeks to relate the rural church program to its community under the new social interests. He writes out of a rich experience in the rural church field and with a solid background in sociological knowledge. He deals especially with the program of the local church and with problems of denominational adjustment. Professor Earp, in the first book, covers questions of survey as well as that of church program. Both relate the program to the larger considerations of the new rural life movement. In Rural Church Organization Professor Earp gives us a very concise outline study of the entire rural community and the rural life movement in its organizational aspects. For a short book it is the best yet written on the problem. (Abingdon Press.)

DEMOCRACY AND ASSIMILATION, by Julius Drachsler. Professor Drachsler has rendered a distinct service in making the study contained in this book. He has blazed a new path by studying the question of intermarriage between the various races in the United States and by attempting to evaluate the forces of amalgamation and assimilation. Part I of the book is given over to a discussion of the causes which gave rise to the so-called Americanization movement, and to an examination of the various factors which go to make up, to hold together or to disintegrate the immigrant community. It is in part II that Professor Drachsler makes his distinct contribution, and, in fact, there is little doubt that the author would have made his work much more widely known if he had treated this part of the present book in a separate volume. The author has made a careful study of 100,000 marriage records of New York City, and here presents his findings, with special reference to intermarriages between various racial groups. He presents a large body of statistical data and indicates the various ways in which these are to be interpreted.

The book is a very scholarly piece of work and one which no student of the problem of immigration can well afford to ignore. Every page shows the endless effort and the careful study which the author has put into it. The book is thoroughly documented; the footnotes are, in themselves, very valuable, especially from the scholar's point of view. The volume is destined to take a definite place in the literature dealing with the subject of immigration. Although the author views the problems from the point of view of the student, nevertheless he has considered matters practically and not too idealistically. (Macmillan, \$2.50).

Contributors to this Issue

KARL BORDERS, director Disciples' work among immigrants in Chicago; a graduate of Union Theological Seminary.

LOUIS F. POST, assistant secretary department of labor and commerce during the Wilson administration.

*Lesson for July 17, "The Conversion of Paul." Scripture, Acts 9: 1-19a.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Presbyterians Will Promote Work at State University

The Presbyterians propose to stir up their brethren in Wisconsin with regard to religious work at the state university. A committee of business men and ministers is touring the state in behalf of this interest. They started the canvass at LaCrosse and will cross the state in the work. The University of Wisconsin enjoys a very high standing in the educational world, and like all of the state universities of the middle west, it has an ever-increasing student body. Twenty years ago a university professor visited the denominational state meetings vainly seeking a denomination that would inaugurate some religious work on the campus of the university. Now most of the evangelical bodies are more excited over the idea than the professor was then. He saw it first and it has taken time for the idea to catch on among the church people.

United Presbyterians Will Have Denominational Paper

At the General Assembly of the United Presbyterian church at Philadelphia, the question of a denominationally owned newspaper was brought up by a committee which reported favorably on the project. The assembly with little debate accepted the report of the committee. Another committee was created, a committee of five, which was charged with carrying out the will of the assembly. Whether the privately owned papers will come into the system remains to be seen. All northern Baptist papers have been absorbed into the denominational organ. The Baptist, excepting the Watchman-Examiner of New York.

Independent Christian Science Church Formed

The schism in the Christian Science ranks continues to widen. This is occasioned by the pending lawsuits which will determine who will control the huge profits of the Christian Science publishing business. It is also occasioned by the very autocratic form of government which prevails in this group. Recently a group of Christian Scientists met in Hotel Astor in New York and formed the First Independent Christian Science church of that city. This act was a protest against alleged arbitrary action on the part of the mother church in Boston. From some source there seems to have been released a lot of mortal mind among the followers of Mrs. Eddy.

Discouraged About the Passion Play

The village of Oberammergau is discouraged about the Passion Play. It seems to them that the world is in no mood to stop and consider the sacred mysteries which in the past have been presented every ten years. Tourists are not going to Germany in large numbers and it was the tourist patronage which had much to do with the success of the venture. Formerly the play was given every ten years, but the war has made

a break in the succession and it is possible that the whole idea may be given up. If so the religious world will feel distinctly poorer, for the Passion Play of Oberammergau has attracted both Catholic and Protestant to a common shrine to bow before their great common possession, the Christ of faith.

Dr. Agar Talks Efficiency to Baptists

During the past year Dr. Agar, the well-known Baptist church efficiency expert, has been gathering fresh figures on the matter of church efficiency. While the Baptist denomination takes in new members each year which equal about eight per cent of the membership, their losses each year are four per cent by exclusion and erasure. The most startling fact discovered is that 27 per cent of the membership reported by Baptist churches is non-resident and therefore seldom actively related to the work at all. Only fifty per cent of the denomination are regular givers by pledge. Seven per cent of the money of the churches comes from the loose contributors. This is Dr. Agar's answer to those church members who assert they will give but will not pledge. By such facts as these this able church efficiency expert has sought to stir up the people of his household of faith to more effective work.

Well-Known Baptist Layman Joins Babson

Two well-known Christian laymen of America will be co-workers henceforth. Mr. George W. Coleman, a Baptist, is well known as the advocate of the forum method of social discussion in the churches. Through his efforts the Forum in Ford Hall, Boston, has been carried on successfully and many other forums have been set up in various parts of the country. Roger W. Babson is the Congregational layman who has been making speeches all over the country to business men urging the importance of religion as one of the foundations of the social order. Mr. Babson conducts a statistical organization which supplies business men with facts. Mr. Coleman has been engaged to be the president and dean of Babson Institute, a new and unusual school for business executives.

Y. M. C. A. Ministers to Russian Bourgeois

Over one hundred thousand Russian refugees are to be found in Germany. These have been driven from their homes by the bolsheviks for various reasons. They are made up of landed proprietors, government officials, professors, lawyers and army officers. In days gone by they were people of resource and of refinement, but under the new conditions are destitute of the means of life. Both the Quakers and the Y. M. C. A. are ministering to them. The association is setting up its characteristic program of recreation, education and religious instruction. These refugees wait with what patience they can possess for the end of

the bolshevik rule or such modification of the program of this group as shall give them a chance in Russia for life.

Noted Music Publisher Passes Away

One of the well known figures in evangelical church circles in Chicago, Mr. Edwin O. Excell, a song evangelist and a publisher of musical books, died recently. Mr. Excell came to have a national reputation through his work as chorister for Sam Jones. He composed many tunes for the words of gospel hymns. Prominent in Sunday school circles, in 1914 he was made vice president of the international association. In 1916 he became treasurer of this organization and was holding that position at the time of his death.

Methodists Get Out a Manual on Publicity

The Methodists are becoming keen on the subject of publicity for their churches. They have a national department which is a clearing house for publicity ideas. At the recent Council of Cities held at Buffalo, an address was delivered by Ralph Welles Keeler, director of the department of publicity for home missions. The address made such an impression that it has been put into printed form and will be circulated among town and city Methodist pastors everywhere. The subject of the booklet is "Publicity for City Methodism."

Will Try to Keep Episcopalians Married

The problem of keeping married folks married is felt by religious folks to be one of the great problems of civilization today. Most sections of the country report a large increase in the divorce rate, due doubtless to many ill-considered marriages during the war. In the Protestant Episcopal church a society has been formed called "The Society for Upholding the Sanctity of Marriage." There are many Episcopalians who believe that divorce should never be allowed for any cause. These will endeavor to interpret their ideals to the rest of the church.

Missionary Becomes Financial Administrator

Rev Roscoe R. Hill, for many years a Disciple missionary in Cuba, and in more recent years president of a Spanish-speaking normal school in New Mexico, has been appointed as financial administrator for Nicaragua. The United States has a protectorate over that country at the present time and there was needed an administrator with an excellent knowledge of the Spanish language, and of Latin American problems.

Eight Scholarships for Baptist Young Men

The cooperation of the American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society, the Board of Education of the Northern Baptist Convention and the New York City Mission Societies has brought

about the offering of eight scholarships which are available to Baptist young men who wish to fit themselves for service in Americanization, settlement work or religious education. The young men must hold the A. B. degree and commit themselves to carry on the work indicated. The courses will be given in Columbia University.

Theological Seminary Has Commencement

The Northern Baptist Theological Seminary of Chicago held its commencement recently. A number of honorary degrees were conferred. The commencement address was delivered by a Chicago pastor, Dr. Judson B. Thomas, on "Denominationalism—an Asset or a Liability." In the view of the speaker it was a great asset. The graduating class this year is composed of twelve men and women, four of whom are to become deaconesses. The institution was founded a few years ago in protest against the alleged heresies of the University of Chicago.

Ministers' Meetings End with Picnic

In many cities the ministers are ending the season of their activities by holding a picnic for the ministers and the families. The Baptist ministers of St. Louis held such a picnic at Forest Park. The Disciples ministers of Chicago voted not to adjourn the first of June according to custom but carried their meetings on into July. A recent meeting was held at the University of Chicago in fellowship with students and professors of that institution who are of the same denominational persuasion. These ministers are talking of a picnic for the whole Disciples constituency of Chicago. This used to be an annual custom but the custom fell into disuse a number of years ago.

Denominational Lines Tangled at Famous Little Church

"There's a church in the valley by the wildwood" has been sung by many groups of Christians in recent years in appreciation of the little country church of happy memory. The church that originally inspired the lines of this hymn is located at Bradford, Iowa, a country corner near Nashua. It is a Congregational church which now has a Disciple pastor. On a recent Sunday Rev. Elbert Robb Zaring, editor of Northern Christian Advocate (Methodist), filled the pulpit of the Disciples minister in the Congregational church. The little church is visited by many pilgrims, being especially popular for weddings. So many people have come here to be married that the congregation now charges a fee of five dollars for the use of the building. The visitor's register accumulates names at the rate of five thousand a year.

Miss Maude Royden Has Found a Church

Miss Maude Royden preached last year in the Kensington Town Hall of London. She is rapidly becoming the outstanding preacher of the city. Though an Episcopalian, she finds the pulpits of her own denomination closed against her. She has tried in vain to secure the use

of some Episcopal buildings which are now closed, feeling that her work needs the atmosphere of a church building. Recently she secured the use of a Congregational building in Westminster. The Fellowship Guild, her supporting organization, is made up of Anglicans and nonconformists.

Ministers Crossing the Ocean This Summer

Tourist travel was interrupted for many years by the war but it is rapidly getting back to normal. This summer large numbers of ministers will cross the Atlantic. The Federal Council has been securing their names and they will be

The Northern Baptist Convention

(By Our Own Correspondent)

THE peak of interest at the Northern Baptist Convention at Des Moines, June 22-28, was reached on Thursday when the question of a big endowment with a creedal attachment was considered. The discussion came at the end of a hot, weary day, when the nerves of the crowd were on edge. Rev. Charles W. White, secretary of the American Baptist Home Missionary Society, had announced that his board had accepted a gift of a million and half from an anonymous layman on the Pacific coast for the carrying on of Baptist mission work in the west. The gift was accompanied by a proviso that the proceeds of the endowment could not be used to support ministers who did not subscribe to the creed that was attached. In this creed was a reference to the "visible" return of Jesus and to the Baptist conversion formula of baptism on confession of faith. The layman wanted to change his creed just a little to close up one more gap in it, and the convention was voting on the acceptance of the gift, including the changes.

Rev. R. M. Vaughan of Newton Center, Mass., led the floor fight against the acceptance of the gift on these terms. He demanded that the society negotiate with the donor for the removal of the condition. Judge F. W. Freeman of Denver, a prominent premillennialist, closely associated with Dr. J. C. Masee and Dr. W. B. Riley of the Conference on Fundamentals, spoke in behalf of the creed and the acceptance of the gift. There was noise and disturbance in the discussion and some unhappy personalities. In spite of parliamentary procedure, extraneous matter was dragged into the debate, as when Dr. M. P. Boynton of Chicago charged that "the Divinity School of the University of Chicago had betrayed its trust in using Baptist endowment funds to teach doctrines that are unbaptistic." The meeting was due for adjournment at 5:30, but it went on to 6:30, when a vote was taken. With over two thousand delegates present, the vote seemed to be about in the ratio of three to two in favor of receiving the money with the creed tied to it. The missionary secretary won, but with such a narrow margin that he certainly faces further trouble.

GOOD HUMOR AMID EXCITEMENT

The future policy of the Baptists with regard to conditional endowment came up for discussion on Saturday morning. The chairman was evidently nervous. When some in the galleries began to shout, and it looked as if the disorder of Thursday night would break out again he threatened the crowd that if they did not behave, "He would throw them into a prayer-meeting

for the rest of the forenoon." The fear of this quieted everybody. In the midst of the debate he made the house stand up and sing "From every stormy wind that blows." The humor of this was not lost on the audience. It was finally decided to appoint a committee composed of the personnel of all the Baptist boards to bring in a recommendation to the next convention with regard to endowments having creedal conditions attached. This committee will be composed of over a hundred men and women, the most prominent of the convention.

Another of the big moot questions of the convention was settled so quietly that the hour set apart for debate was not at all needed. Last year a committee had been appointed to consider the charges of heresy in schools and colleges. This committee has really done a great deal of investigative work. It was headed by Dr. Frank M. Goodchild, of New York. The minority report brought in by Franklin W. Sweete was an aggressively liberal document while the majority report might be called in vulgar parlance a case of "pussy-footing." The difference between these offered occasion for violent debate, but through some arrangement effected outside the session, the convention agreed to receive and file both reports without adopting either one. This disposed of the movement which had sought to put the entire line of Baptist theological professors on the rack. Mr. Sweete called attention in his report to the fact that not a single Baptist institution has been requiring a creed, but that during the past year a certain institution took action, setting up a definite list of doctrines as qualifying conditions for its managers, teachers and trustees. Figures given by Mr. Sweete on the efficiency of ministers trained in Baptist seminaries as compared to untrained ministers were a complete answer to reactionary criticism.

PLAN OF THE CONVENTION

The Northern Baptist Convention was organized a little over a decade ago. Previous to that time the annual gathering consisted of a series of conventions of the various missionary societies. The convention is composed of one member of each church for every hundred members. If all the ten thousand Baptist churches in the north took advantage of their rights to representation, there would be an impossible multitude. As a matter of fact at Des Moines the delegates numbered around 2,500. Visitors were given the privilege of the galleries, and of these there may have been a thousand. To the convention all of the societies make their reports and the con-

(Concluded on next page)

drafted into service in England during their travels. This is a part of the program of British and American churchmen to cultivate Anglo-American friendship by frequent interchanges of pulpits and by such other contacts as will beget acquaintance and good-will.

Dr. Grenfell's Mother Passes Away

The mother of Dr. Grenfell of Labrador fame, passed away at her home in England recently at the advanced age of 89 years. She was very proud of her

missionary son, and was always interested in his work. A few years ago she suffered a fall which resulted in the fracture of a leg, but she made a remarkable recovery from this accident.

No-Tobacco League Makes Progress

The organization of churchmen against the tobacco habit is the work of the No-Tobacco League of Indianapolis. The secretary is Rev. Charles M. Fillmore of Indianapolis. Mr. Fillmore reports that in seven states this society has estab-

lished itself. The league will hold its annual meeting at Winona Lake, Ind., in August. It is expected that before the year is over organizations will be effected in Illinois, Iowa, Michigan, Mississippi and Kentucky. Strong emphasis is laid upon the harmful effect of tobacco among juveniles.

Suffragan Bishops of New York Chosen

Henceforth the bishop of New York will have two suffragan bishops as colleagues. The task in this largest Epis-

THE NORTHERN BAPTIST CONVENTION

(Continued from page 19)

vention nominates the officers of the several societies. The convention publishes a weekly journal, "The Baptist," has a board of promotion and in many ways functions as an aggressively active organization.

Except in the emotional stress of debate, business is conducted in good order. Nearly all of the reports were in print, as were some of the resolutions. A weekly journal furnished a daily edition with full announcements and the texts of resolutions. The result of this in the conduct of business was greatly to expedite all the ordinary legislation.

The convention exercises only advisory authority over the local Baptist church. Even though a creed were adopted by the convention, it could only be recommended to the churches. Most of the program of the annual gathering is taken up with inspirational addresses on Baptist work. Certain changes are contemplated for the future. June has been extremely hot for two years, and as the delegates mopped perspiration they voted cheerfully to recommend that the time of convention be changed back to May. It is proposed to convene biennially instead of annually. The most unusual change proposed is one for limiting the number of possible convention cities. Five cities will be chosen, possibly more but not less, which are suitable for a Baptist convention in the light of the fact that the geographical center of Baptist population is in Indiana. These cities will not be taken necessarily in rotation, for it is recognized that events may make it expedient to go to a city out of its turn. The cities chosen must be able to make a national convention comfortable in every way.

When the convention assembled on the first day, the various state delegations were organized separately. From each state was chosen one member for each of four important committees. These committees are on Order of Business, Next Meeting, Resolutions and Nominations. The international fellowship of the Baptists was most dramatically illustrated by the introduction of people from all over the world. Native girls from oriental mission lands who have been studying in this country were introduced and later used in a pageant celebrating fifty years of history for the women's foreign missionary society. Delegates from the Scandinavian countries, England, Latvia and other sections helped

the delegates to conceive their denomination as a truly world-wide organization. The pageant on Wednesday evening was a triumph of dramatic art and made a deep impression. It set forth five decades of missionary history, and the call from the field at the present time.

Dr. John Y. Aitchison reported for the board of promotion of the Northern Baptist Convention. He has been the leader for 1,500,000 Baptists in 10,666 churches. The board of promotion has correlated the activities of seven national, thirty-four state and ten city organizations. These have presented a united appeal instead of the old method of competitive activity. He reported that the Baptists were the first great denomination to pay off their Interchurch obligation of \$2,500,000. Large sums were borrowed for this purpose, but they are being rapidly paid off from the receipts of the Baptist World Movement.

Dr. Aitchison reported that the total subscriptions to the New World Movement aggregated \$57,824,299.85. The total cash receipts of the past year for this movement were \$12,596,694.48, of which \$778,268.18 came from annuities, legacies and invested funds, while the remainder represented actual giving. "Northern Baptists are confident of their ultimate success in raising the \$100,000,000 fund," Dr. Aitchison declared. The board of promotion had an expense budget the past two years of \$1,900,000, of which over \$300,000 was for printing. The board of promotion is asking for twenty millions this coming year for Baptist causes.

The committee on interdenominational relations reiterated the utterance of the Denver convention in 1919: "In the nature of the case anything like organic union of Baptist churches with other denominations is impossible." The committee asserted on its own account: "There is little likelihood that the churches of the Northern Baptist Convention will participate in a movement toward organic unity. The task before the church today, however, is so vast as to be impossible of accomplishment by any one denominational body or by all the denominations acting as separate units without cooperative planning and endeavor fully and loyally in every way consistent with its principles and polity."

INNOCUOUS SOCIAL SERVICE RESOLUTION.

In the field of social service the denomination declared for disarmament, for the enforcement of the eighteenth amendment, for the abatement of the

nuisance of evil dance halls and immoral movies and made some declarations of a general sort in behalf of industrial justice, so worded as to hurt no one's feelings. The committee on evangelism is enthusiastic for the use of the professional evangelist as an aid to the pastor in mass evangelism. It is proposed to use many of these professionals during the coming year.

Denominational Day is to be made a permanent institution in the calendar of the church. Last spring the topic on that day was "The Need of a Regenerate Church Membership." The third Sunday in April will henceforth be observed every year as denominational day, and on a single day the whole denomination will think together with regard to the great fundamentals of the faith.

The denomination now has an effective publicity department in connection with the New World Movement. This department not only advertises the missionary interests of the church, but during the convention maintained a department for the convenience of the press. As result the Baptists enjoyed good publicity, friendly and accurate, throughout the convention.

The most conservative of the great evangelical denominations, and with the long history, the Baptist denomination enjoys that strength and enthusiasm which arises out of cohesiveness and much persecution. It is a denomination that has never been in any country a state church. Its people originally numbered not many of the rich or the learned of this world, though now there are many of both. It claims to place special emphasis upon a regenerate church membership, the use of the New Testament ordinances in their original form, the possession of soul liberty and the operation of the Holy Spirit. Baptists have protested historically against state establishment of religion, sacerdotalism and sacramentarianism.

Northern Baptists have wider extremes of culture in their membership than do southern Baptists. For this reason the problem of unity is more sensitive. The Moody Bible Institute type of minister has found in this denomination a most fruitful field. At the same time some of the best trained men of Harvard, Yale and Chicago are to be found here. At the University of Chicago Divinity School alumni organization there were 140 ministers present. These extremes mean that the denomination will continue to have great difficulties in maintaining unity until the stragglers have time to catch up. O. V. J.

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copal diocese in the country has grown beyond the ability of even two men to administer. Bishop Manning is regarded as a high churchman, but the two suffragans are low churchmen, the Rev. A. S. Lloyd and the Rev. Herbert Shipman. The choice of these men indicates that it is impossible in this diocese for any one type of churchman completely to dominate the situation. The diocese of New York has larger influence upon the church than any other, and the reconciliation of divergent viewpoints in the office of the bishop augurs well for the future unity of the Protestant Episcopal church in its national life.

Conservative Theologian Passes

Bibliotheca Sacra, of Oberlin, has been known throughout the Christian world as a journal devoted to the defence of the older modes of religious thought. It was ably edited by G. Frederick Wright, D. D., LL. D., F. G. S. A., of Oberlin. He served for many years as professor of apologetics in Oberlin College. He passed away recently. His studies in geology as well as scriptural disciplines gave him academic standing.

Summer Students Will Hear Good Preaching

The students of the University of Chicago will hear good preaching this summer. The announcement which has been issued includes the following eminent names: Professor Harris Franklin Rall, of the Garrett Biblical Institute, Northwestern University, June 26; Professor James H. Snowden, of Western Theological Seminary, Pittsburgh, Pa., July 3; Professor Theodore Gerald Soares, of the University of Chicago Divinity School, July 10; Professor Allan Hoben, of Carleton College, July 17; Professor Gerald Birney Smith, of the University of Chicago Divinity School, July 24; and Professor Herbert Lockwood Willett, of the Disciples' Divinity House, Chicago, July 31. For the month of August the University Preachers will be President Ozora S. Davis, of the Chicago Theological Seminary; Rev. J. Bradford Pengelly, of St. Paul's church, Flint, Mich.; and Dr. Carter Helm Jones, of the First Baptist church, Philadelphia, Pa., who will be the Convocation Preacher on August 28.

Noted Southern Baptist Passes

Last May Dr. J. B. Gambrell completed four years service as president of Southern Baptist Convention. He was ill at the time, but it was hoped that he might recover. He passed away on June 10, his funeral service being held in First church of Dallas. He was nearly eighty years of age. He made a trip through Europe last year for the purpose of comforting and carrying aid to Baptists in the stricken war countries of Europe. He served his denomination in a great many capacities, being successively college president, seminary professor, editor, secretary, pastor and president of the Southern Baptist Convention. He was known for his keen wit, his quaint illustrations and his intense theological convictions.

Big Meeting Over New Missionaries

A notable missionary meeting was that held in Third Christian church, of Indianapolis, June 10. It was a service of public recognition and farewell given in honor of fifty new missionaries set apart by the Disciples communion to the service of the gospel in foreign fields. Forty of these have been trained in the College of Missions of Indianapolis. Thirty-five other missionaries were present at the meeting. Two leading missionary officials, Dr. F. W. Burnham and Dr. Stephen J. Corey, conducted the meeting, and the address was given by Dr. George A. Campbell, pastor of Union Avenue Christian church of St. Louis. At the close of the meeting a pageant entitled, "On to Lhasa," was staged in honor of Dr. A. L. Shelton, who is returning to Thibet with four new missionaries. Dr. Shelton was captured by

bandits nearly two years ago in China near the Tibetan border. He has been recovering from a surgical operation made necessary by the suffering he underwent while in captivity.

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- Jesus in the Experience of Men. T. R. Glover. \$1.90.
- The Ethics of Jesus and Social Progress. Charles S. Gardner. \$1.50.
- Religion and Business. Roger W. Babson. \$1.50.
- Ambassadors of God. S. Parkes Cadman. \$2.00.
- Can the Church Survive in the Changing Order? Albert Parker Fitch. 80c.
- The Religious Basis of a New World Order. Joseph Fort Newton. \$1.25.
- Some Aspects of International Christianity. John Kelman. \$1.00.
- Outspoken Essays. Dean W. R. Inge. \$2.25.
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The Outline of History

By H. G. WELLS

A SURVEY OF THE 41 CHAPTERS

The World's Dawn.

The world was old long before the coming of man, those immeasurable ages of life's first faint stirrings of which most of us know so little and are unable to learn much from professorial monographs. The "Outline" gives this marvellously interesting story in language which brings before the mind's eye a thoroughly understandable realization of those ages through which mass and matter passed, up to the crude beginnings of living creation, and thence to the giant reptiles and animals—a brilliantly told story, covering millions of years and culminating in the advent of man.

Man's Advent.

The dim mystery of man's origin is wisely dealt with. Sources are examined—the Bible, Evolution, and so on, in the light of actual discoveries of the Neanderthalic and other ages, and so is composed a picture of earliest human life and origins, which is full of enlightenment on the question. After that picture, the reader is shown mankind's victories and failures in the struggle for life against mammoths and monsters, his gradual rise from the primitive, the instinct of love and hate, the family idea, the earliest methods of protection and reasoning, the growth of intelligence. And so he emerges from savagery, he takes his first step along the path which leads to today.

Civilization's Cradle.

It is curious to picture an inarticulate world, yet it was so until man began to think; then came speech, which for long was the only means of record, a time of mythology and superstition out of which religion grew. The next steps in communication were signs, picture-language and writing, then art and culture. How, gradually over many centuries, all this came about in different parts of the world is told in the "Outline" and a marvellously fascinating story it is, of a world in civilization's cradle, still in the swaddling clothes of development.

History's Beginnings.

When mankind woke up to a realization of cause and effect, history began; sanguinary wars, brutal enslavings of nations, wholesale magnificent though crude conceptions. Thrilling pages these make in "Outline," wherein graphic portrayal is given of how these early races, some vanished, others surviving, made history, and in doing so wove the fabric of the world's polity, out of which evolved both the freedoms and oppressions of today.

In Anno Domini.

A right understanding of these years is necessary to the student of social and political questions, particularly in early Anno Domini when the world consciousness was keen and its conscience impressionable. It was the age of mind over matter, of noble chivalries struggling amid selfishness and greed, of Crusades and Magna Charta, the dawn of light and freedom. These two thousand years of progress are vividly outlined by Mr. Wells in words which get at the truth through the glamour and glitter and leave the reader in good view of the facts in accurate perspective.

What of Tomorrow?

After coming down to recent years, traversing the nineteenth century and revealing much about the Great War, the author takes the reader to the top of the high tower of his farsightedly practical imagination and shows him the world as it is to be if right and freedom are to sway and mankind is to gain good from the trials which have lately been tearing civilization. Without doubt such a coherent and common-sense plan of world co-operation as here depicted is an ideal worth the sacrifice of the War years, and if it is to come it will only be by united and unselfish action. Such a plan to study and work for is alone worth many times the cost of these volumes—invaluable as they are in other respects.

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